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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Vol. XIX MAY 1, 1952 No. 2

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 20, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

GOD WAS IN CHRIST

TO THE Christian, Christ is the center or the middle point of history. Most of the great conflicts of our time, whether in philosophy or in social policy, involve this basic struggle between a Christian and a semipagan interpretation of history. Philosophers like Paul Tillich find the cross of Christ at the center of history because this is "the one event in history in which God's divine judgment over the world became concrete and manifest." Most Christians in history would probably have agreed with Bishop Westcott's famous claim that "the Resurrection is the central point of history, primarily of religious history, and then of civil history, of which that is the soul."

He who reads the Bible, or early Christian literature, finds constant reference to the resurrection of Christ in the preaching, in the prayers, and in the poetry of faith and of hope. The Christian gospel is the gospel of a Christ who was victorious over his enemies who crucified him and even over those followers and disciples whose minds and hearts were too small to comprehend him. The whole liturgy of the Eastern church is built on the theme of thanksgiving and joy evoked by the resurrection. This note of victory runs through the entire church year in many other liturgical traditions. It was a true instinct for the heart of the Christian hope that led the nineteenth-century novelists, Dickens and Dostoevsky, to portray the minds of their leading characters turning from the extreme situations of death or sacrifice or tragedy to the theme of the Fourth Gospel: *I am the resurrection and the life.* A modern William James might find this hope serving as the ultimate light for countless millions whose lives are otherwise gloomy and desperate.

The prayers, the faith, and the hopes of Christians for almost twenty centuries have been built upon trust in a Christ who was not ultimately defeated but whose victory overcame all of his and our enemies—even the last enemy,

death. But, in overcoming sin, he did not abolish sin. In overcoming temptation, he did not abolish temptation. In overcoming the plots of evil institutions, he did not abolish those institutions. In overcoming death, he did not abolish death. All these enemies we still have to face. But we face them in a new way.

Nevertheless, the celebration of Easter is an embarrassment to many modern Christians. This is especially true for the liberal Christian, because he has heard Easter celebrations which announced that death has been abolished: and he knows that this is not so. The ancient serpent was a liar. Man is not a god. Man *is* mortal.

Man is not only mortal: he is—almost—incurably egocentric. That is why so many Easter sermons somehow ignore the central and difficult theological message of the day to concentrate on the pathetic and egocentric question: *What is going to happen to me?* There is touching pathos in the wistfulness and the nervous hunger of multitudes in our world who have never chosen to share Christ's purpose or his mission, much less his sufferings, but who want to be assured on Easter that they will share his victory—at least to the extent of enjoying personal immortality. Of course, men believed in the immortality of the soul long before Christ, and those who are preoccupied with this problem may find more comfort in Plato's *Phaedo* than in the gospel's stern proclamation of the Kingdom of God. The distance of these self-centered moods from the spirit of Christ is often indicated by the remote and fantastic themes we use to give ourselves assurance: so-called Easter messages building on everything from the emergence of the butterfly from the chrysalis to the story of the Egyptian king's wheat, buried twenty-five centuries and then planted and found alive. One does not need much logic or great maturity to detect the irrelevance of such stories.

Many Christians who have grown beyond the level of utter egocentricity concentrate on another question: *What happened to the body of Jesus?* Half of this group insist that the physical resurrection of Jesus is the best-attested fact in history; while the other half admit that the accounts are fragmentary, diverse, and irreconcilable but insist that faith has its own special kind of evidence and that it is irrelevant, if not irreverent, to demand the kind of historic evidence we would require in dealing with the stories of Alexander the Great or Charlemagne. Meanwhile almost every college student knows that the Hindus had many stories of the resuscitation of the dead, not after three days, but sometimes after weeks or months; these stories may, or may not, be true, but in any case they do not comfort us or strengthen our faith.

Furthermore, the biblical student knows that the gospel of the resurrection makes no sense whatever when we abstract it from the total impact of Jesus' life, teachings, and death, or when we take it out of the context of what happened to Christ's followers when they suddenly experienced the miracle of changing from defeated, discouraged, frightened representatives of a lost cause to a bold and energetic band of new men and women who went forth to carry the good news to the whole world.

St. Paul, who gives us our first written accounts of this good news and its proclamation, always writes of a crucified and a risen Christ. But Paul betrays no interest in the side issues which later crept into the ending of the Gospels: the question of what happened to Jesus' physical body, the question of the empty tomb, the question of where Jesus was last seen. In his own vision, Paul was overpowered and redirected by the risen Christ, and he would have been much offended if anyone had suggested that his experience was any less real than these other experiences which were reported from time to time. When you read his epistles carefully, you discover that the central question was not "What is going to happen to my body?" or even "What did happen to Jesus' body?" The central message was something infinitely more important than either of these questions: it was the astounding proclamation of something that had happened to God—or, rather, of something that God had done which forever changed man's idea of God and his relation to God.

We may like it or not; we may reject it or accept it; we may wish it had been some other gospel: but the gospel of the resurrection is not like the Greek stories of a Hercules who wrestles with death and wins. It is not like the stories of a Prometheus who challenges the inscrutable gods on behalf of human reason and dignity. The gospel is a different kind of story altogether. The difference is very subtly suggested in your own inmost response. When you see Hercules wrestling with Thanatos—anyhow as Euripides portrays them in his greatest prologue—you are awed, you are thrilled, you are conscious of a parable of an eternal conflict between light and dark, but, when the athletic Greek god wins out, your response is to cheer and applaud. Or when you witness the bravery and stubbornness of Prometheus, again you applaud the spirit of man, man's curiosity, man's endurance, man's daring. At the same time you scorn the Greek gods who would resist or penalize such a spirit. Even when you witness the drama of Job and his suffering in the Old Testament, you applaud Job's courage as he dares heaven to argue with him, and you make reservations about worship or respect for an utterly inscrutable god.

But when you survey the wondrous cross upon which Christ was crucified: when you witness his betrayal, his trials, his *via dolorosa;* when you hear his last words and contemplate his crucifixion, although the qualities of bravery and of endurance may surpass those of Job and Prometheus, your response is not to applaud and cheer. Rather you bow your head in overwhelming awe and reverence as you bow your head to God. Here was not simply a brave and selfless man (though Christ was that): *here was God in Christ reconciling the world unto himself, committing to us the word of reconciliation.*

And when you read document after document from Paul and the other New Testament writers, all of them rejoicing and trusting in the victory of Christ's resurrection, again you do not applaud or cheer; you bow your head before the revelation of a new vision of God. The crux of the Easter message is not speculation about what will happen to my body or even speculation about what did happen to Jesus' body; it is the announcement of something that has happened to man's vision of God because of the demonstration, or revelation, of Christ's life and death and victory.

This is not to imply that men had no true knowledge of God before Christ. Of course, they had Plato and Aristotle and the Stoics; they had the Old Testament; other lands had wise men and prophets. But most of men's thinking about God before Christ reminds us of Arthur Hugh Clough's famous poem about nineteenth-century uncertainties:

> Where lies the land to which the ship would go?
> Far, far ahead, is all her seamen know.
> And where the land she travels from? Away,
> Far, far behind, is all that they can say.

Usually men had thought of God either as the alpha or the omega: either at the beginning or at the end of history. Aristotle had given us his picture of a passionless prime mover unmoved, the great alpha of history who would answer our intellectual question about origins but who seemed as remote as those origins. Plato's city of God was set in another realm altogether—laid up in heaven beyond the reach of ordinary mortals: the very beauty and remoteness of his Ideas (the only reality) turned all human effort and all earthly enterprise into the shadow of a shadow. Wise men suffered and pictured God as inscrutable mystery. Even emperors complained that they did not like the god of the Epicureans because he never did anything. The ancestors of the Deists, with their notion of an absentee landlord of the universe, were many and usually highly educated; but their faith was dim and did not

demand to be shared or proclaimed. There have always been men who could not, or would not, make distinctions and who therefore worshiped Pan—everything—but the grains of wheat and the butterflies no more cured the heart's mortal ache in ancient times than they do now.

The gospel's interpretation of Christ's mission and victory amazes us because it is not primarily the story of the deeds of a wonderful man. Jesus was a teacher and a prophet, and many came to regard him as the Messiah. But this story is presented as the supreme drama of something God has done to and through man for mankind's salvation. God is portrayed not simply as the alpha of history (though the Hebrews had long thought of God as Creator) and not simply as the Judge at the end of history (although both Hebrews and Christians talked much of last things and believed in God's sovereignty throughout and beyond history). The good news of the gospel was the new sense of God's living presence in life and its processes, here and now. The fulfilment of his Kingdom may be in the future, but the reality of his Kingdom is present, here and now. Working in and through these poor earthen vessels of our lives, God is conquering evil and sin and all negation. Jesus first revealed this aspect of God's living reality through his own new experience of sonship; but immediately we are told that "as many as are led by the Spirit of God, these are the sons of God." Ancient philosophers had pondered on the extent to which the nature of God included justice; the Greeks thought of God mainly in terms of being. But Jesus proclaimed a God not of substance but of activity; a God described not as essence but as Spirit—Spirit known always by dynamic activity. While Jesus inherited and built upon his Hebrew traditions, it is almost impossible to exaggerate the changes he worked in these traditions, especially in his vision of God.

Dr. Fosdick, in one of his most famous chapters, has given us a striking description of this pilgrimage of faith from the early Hebrew groping to the revelation of Christ. He describes this long, long road, "beginning with a storm god on a desert mountain and ending with men saying 'God is a Spirit: and they that worship him must worship in spirit and truth'; beginning with a tribal war god, leading his devotees to bloody triumph over their foes, ending with men seeing that 'God is love; and he that abideth in love abideth in God, and God abideth in him.' Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will it is that not 'one of these little ones should perish.' Beginning with a god from whom at Sinai the people shrank in fear, saying, 'Let not God speak with us, lest we die,' it ends with the God to whom one prays in the solitary

place and whose indwelling Spirit is our unseen friend. Beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshipers pray for a world-wide kingdom of righteousness and peace."

This is why the early Fathers, in pondering the nature of Jesus, always found themselves actually pondering the nature of God. This is why, in speaking of the Spirit of God, they always described those qualities which they found in the spirit of Christ. This is why Paul summed up the whole drama of the gospel by saying that "God was in Christ reconciling the world unto himself."

It is true that some of the forensic and legalistic doctrines of the atonement have ineptly pictured God as an ogre: as if it were God who had to be reconciled by a crude bargain or by the cruel sacrifice of an innocent. It is true that various heresies (which usually result from an attempt to simplify the profoundest paradoxes and truths of our experience) have tried to turn the religion of Jesus into a new legalism, into a religion of good precepts and good advice, or into a religion so otherworldly and mysterious that human words and human reason cannot touch it at all. It is true that various cults, ancient and modern, have tried to turn the Christian faith into a religion of escape and have attempted to build on the notion that matter is not real, or that pain is not real, or that death is not real.

All these distortions cheapen the gospel and miss its central point. The gospel does not claim that we know God fully; no man has seen God at any time. But of the very few ways in which we may know God—through nature, through creation, through our theories and hypotheses, through community—the gospel presents the life and death and victory of one whose own solicitous love and forgiveness, and faith in man's redemption, were so great that they produced redeemed men who were veritably new creatures. Empowered by such faith and by its new and liberating vision of God, these followers were able to face every danger, every drudgery, every threat to life, with confidence and with hope. This is why they were sure that he who hath seen Christ hath seen the Father. This is why the whole gospel became an Easter gospel, not dwelling primarily upon the empty tomb but dwelling upon Christ's ascension: *for God raised him from the dead to be one with himself.* Never again could men think of God without thinking of Christ. And never before had men's thoughts of God been so exalted or so comforting.

This is why the whole gospel broke forth into a symphonic song of faith. This is why the Easter faith—then and now—must be expressed in the most exalted poetry man has ever written:

GOD WAS IN CHRIST

For the love of Christ constraineth us . . . . He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again . . . . All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto Himself.

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us. For the earnest expectation of the creation waiteth for the revealing of the sons of God.

For I am persuaded that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

This is the victory which overcometh the world—even our faith. Amen.

JOHN BEAUCHAMP THOMPSON
Dean, Rockefeller Memorial Chapel

EASTER SUNDAY
April 13, 1952

NOTES FROM THE DEAN'S OFFICE

STATISTICS FOR THE SPRING QUARTER, 1952
(THE FEDERATION OF THEOLOGICAL SCHOOLS)

Students Registered:

Divinity School	177
Chicago Theological Seminary	107
Disciples Divinity House	19
Meadville Theological School	22
	325

Graduates	307
Students-at-large	18
	325

Men	277
Women	48
	325

Degrees Sought:

Ph.D.	Div 82; CTS 9; DDH 0; MTS 2... 93
B.D.	Div 74; CTS 70; DDH 19; MTS 16...179
M.A.	Div 10; CTS 19; DDH 0; MTS 1... 30
None	Div 11; CTS 9; DDH 0; MTS 3... 23

Divinity School Denominational Distribution:

Methodist	32
Baptist	31
Presbyterian	21
Episcopalian	14
Congregational, Disciple, and Lutheran (13 each)	39
No preference	10
Jewish, Quaker (3 each)	6
Evangelical-Mission Covenant, Evangelical and Reformed, Evangelical-United Brethren, Unitarian, United Presbyterian (2 each)	10
Bahai, Free Methodist, Orthodox Catholic, Christian Science, Reformed Church in America, Christian Reformed, Reformed, Shinto, Remonstrant, Buddhist, Cumberland Presbyterian, Church of the Brethren, Presbyterian U.S. (1 each)	14

SUGGESTIONS FOR READING

The limited selection for reading and study presented here has been made by faculty members of the Federated Theological Schools.

BIBLICAL FIELD

COLWELL, E. C. *What Is the Best New Testament?* Chicago: University of Chicago Press, 1952.

PRICE, IRA M. *The Ancestry of the English Bible.* 2d rev. ed. by WILLIAM A. IRWIN and ALLEN P. WIKGREN. New York: Harper & Brothers. 1951.

WILDER, AMOS. *Modern Poetry and the Christian Tradition.* New York: Scribners, 1952.

HISTORICAL FIELD

NIEBUHR, REINHOLD. *The Irony of American History.* New York: Scribners, 1952.

RUPP, E. GORDON. *Luther's Progress to the Diet of Worms.* Chicago: Wilcox and Follett, 1951.

HISTORY OF RELIGIONS

CREEL, H. G. *Confucius the Man and the Myth.* New York: John Day Co., 1949.

GIBB, H. A. R. *Modern Trends in Islam.* Chicago: University of Chicago Press, 1945.

ETHICS AND SOCIETY

BUBER, MARTIN. *Paths in Utopia.* New York: Macmillan Co., 1950.

FLETCHER, JOSEPH F. *Christianity and Property.* Philadelphia: Westminster Press, 1947.

LUKACS, GEORGE. *Studies in European Realism.* London: Hillway Publishing Co., 1950.

RELIGION AND ART

Critiques and Essays in Criticism. Selected by ROBERT STALLMAN. New York: Ronald Press Co., 1949.

Criticism. Edited by MARK SCHOREA, JOSEPHINE MILES, and GORDON MCKENZIE. New York: Harcourt, Brace & Co., 1948.

RELIGION AND PERSONALITY

BOISEN, ANTON. *The Exploration of the Inner World.* New York: Harper & Bros., 1952. This is the reprint of a classic and not sufficiently appreciated contribution to the psychological understanding of religion.

"The Best of Pastoral Psychology," *Pastoral Psychology Magazine,* Great Neck, New York. Selection of outstanding articles from this magazine over the past two years.

THEOLOGY

BAILLIE, JOHN. *Natural Science and the Spiritual Life.* Oxford: Oxford University Press, 1951.

KEAN, CHARLES D. *The Meaning of Existence.* New York: Harper & Bros., 1947.

READE, W. H. V. *The Christian Challenge to Philosophy.* London: S.P.C.K., 1951.

ALUMNI WELCOME TO CAMPUS DURING CONVENTIONS

The Divinity School and the Disciples Divinity House welcome all visiting alumni during the conventions of the American Baptists and Disciples of Christ meeting simultaneously in Chicago, May 19-23.

Your attention is called to activities of special interest on the campus during the conventions. Particularly we stress the Alumni Banquet, which will be held on Tuesday evening, May 20, at the Quadrangle Club, at 5:30. Dr. John B. Thompson, Dean of Rockefeller Chapel, will be the speaker. You are urged to make your reservations early.

Tuesday, May 20, at 12:30 P.M., the regular weekly luncheon of the Federation is held in Swift Commons. The price of the luncheon is 60 cents, and alumni are cordially invited to join this weekly occasion. At 2:00 P.M. following, Dean Bernard Loomer will discuss the Federation and its program. Alumni are cordially invited to this discussion.

Alumni are also welcome to attend the following discussion groups, all meeting in Swift Commons. At 4:00 P.M., Tuesday, there will be a discussion group on "Democracy and Education" with Baptist and Disciple resource leaders. At 4:00 P.M., Wednesday, there will be a discussion on "Pastoral Counseling," led by Mr. Seward Hiltner. At 4:00 P.M., Thursday, there will be a discussion on "Theology" with Dr. Charles Clayton Morrison, Dr. Wilhelm Pauck, and Dr. Daniel Day Williams as resource leaders. We welcome and hope to meet alumni in these various discussion groups.

SCHOOL OF CHURCH AND ECONOMIC LIFE

The Federated Theological Faculty of the University of Chicago, in conjunction with the Department of Church and Economic Life of the National Council

of the Churches of Christ in the U.S.A., will sponsor a School of Church and Economic Life at the University of Chicago, July 7–26, 1952. This School will seek to facilitate religious leaders' comprehension of the issues in an industrial society and thereby increase the effectiveness of these leaders as ministers in industrial areas where these issues are largely confronted.

Three courses will be offered in this School: Economics for Pastors; Religious Foundations for Social and Ethical Issues; and Churches and Community Dynamics. Instructors will be Henry F. Williams, College of Commerce and Business Administration, University of Illinois; John B. Thompson, Associate Professor of Christian Ethics, Federated Theological Faculty, and Dean of Rockefeller Memorial Chapel; Victor Obenhaus, Associate Professor of the Church in Agricultural and Industrial Life, Federated Theological Faculty; and Kermit Eby, Associate Professor of Social Sciences, University of Chicago, a minister of the Church of the Brethren and formerly director of research for the CIO.

Tuition cost for the School is $110. Room rent will be $25 for the entire period. There is substantial scholarship assistance. The work done by the student is accredited, and credits may be applied toward further graduate work.

For further particulars and for application write to Professor Victor Obenhaus, Director, School of Church and Economic Life, 5757 University Avenue, Chicago 37, Illinois.

ALUMNI NEWS

William Nelson Lyons, Ph.D. '42, who was chaplain with the United States Marines in North Korea during the bitter Christmas season of 1950, is now continuing his services as chaplain with the United States Navy in the eastern Atlantic.

William D. Bray, Ph.D. '51, reports that he is making excellent progress with the mastery of the Japanese language and that he and his family are booked to sail for Japan the first of July. Until then the address of the Bray family is 1525 Shattuck Avenue, Berkeley, California.

A. D. Tushingham, Ph.D. '48, has been collaborating with Kathleen Kenyon in directing an archeological excavation at Old Testament Jericho. He indicates that they have uncovered data that do not coincide with the conclusions of Garstang.

G. L. Messenger, Jr., A.M. '39, became minister of the First Christian Church, Stillwater, Oklahama, on May 1, after a five-year ministry with the Glen Oak Christian Church, Peoria, Illinois.

William O. Foster, ex-'31, professor of history at Florida Southern College, will publish a biography of James Jackson of Georgia at an early date.

Ernest S. Larson, Ph.D. '45, is now associate professor of history at Wheaton College.

A. T. DeGroot, Ph.D. '39, is author of a chapter entitled "Intercommunion in the Nonclerical Tradition," in the new

study volume for the Lund, Sweden, Conference of the Faith and Order Movement.

Toyozo W. Nakarai, ex-'30, is the author of *Biblical Hebrew* published 1951 by Bookman Associates, Inc., New York. Mr. Nakarai is president of the Midwest Branch of the Society of Biblical Literature.

Donald E. Parker, Ph.D. '36, head of the Department of History and Political Science, South Dakota State College, has recently completed a book and a booklet on South Dakota history. The book is entitled *Early Explorations in Fur Trading in South Dakota.* The booklet is an historical atlas, "South Dakota under Four Flags." Mr. Parker is also editing *The Reminiscences of Philander Prescott,* an early furtrader and settler in South Dakota. Mr. Parker is past president of the South Dakota Social Science Association.

Herman Keiter, Ph.D. '32, is the author of *Christian, What about Society?* published by Muhlenburg Press, which he will be using for a textbook for the next several months in teaching college and adult education classes.

Colonel Harry C. Fraser, retired regular army, ex-'33, is a member of the board of directors, Glendale College Student Christian Association. He is also a sponsor of the college United Nations Club and founder of the Glendale College International Students Club.

James C. O'Flaherty, Ph.D. '50, is the author of a book, *Unity and Language: A Study in the Philosophy of Johann Georg Hamann,* published by the Department of Germanics of the University of North Carolina as No. 6 in its series "Studies in the Germanic Languages and Literatures." The book is edited by Richard Jente, and the introductory note is by Walter Lowrie of Kierkegaard fame, and publication date was April, 1952.

Mrs. Joseph D. Havens, *nee* Teresina Rowell, ex-'33, has recently conducted reconciliation tours to Japanese Buddhist and Shinto services in Los Angeles, California. She is the author of a Pendle Hill Pamphlet, *Standards of Success* (1948). Mr. Havens is now a student in the Federated Theological Faculty.

Mary E. Andrews, Ph.D. '31, has been elected to a three-year term as associate in the Council Society of Biblical Literature and Exegesis. She is listed in *Who's Who in America, 1952-53.*

Charles S. Braden, Ph.D. '26, is the author of a book, *Scriptures of mankind: An Introduction.* He is serving as president of the National Association of Biblical Instructors and of Midwest Section, American Theological Society. On June 1, 1952, he will start on a round-the-world trip to gather material for a book to be published by Harper and Brothers on the effect of war and communism on world religions, returning to this country about January 1, 1953.

Henry S. Gehman, ex-'22, is the editor of *A Critical and Exegetical Commentary on the Books of Kings* ("International Critical Commentary Series") by the late Professor James A. Montgomery.

Eugene S. Tanner, Ph.D. '34, University of Tulsa, gave a series of lectures on "The Theology of I John" to a Faith and Life Seminar of the Synod of Texas meeting in Dallas, March 31–April 2.

Lewis S. C. Smythe, Ph.D. '28, is now professor of Christian community in the College of the Bible, Lexington, Kentucky. Mr. Smythe writes: "Mrs. Smythe and I came home from China in April, 1951, because it was not advisable for us to stay longer in Communist China, but, when we left the University of Nanking, a mission school organized by the Methodists, Presbyterians, and Disciples was planning to carry on under the leadership of a Chinese Christian faculty."

Eugene Neubauer, B.D. '09, now retired, living in Barry, Illinois, writes: "Since reaching pensionable age have won orcharding prizes at fruit shows and extensively helped churches of eleven varieties in my home county. Lately for ninth time in Illinois gave my Jerusalem lecture based in part on my days there. And it has been heard in four other states."

Catharine Lantz, ex-'34, since 1946 has been serving as assistant to the executive secretary in charge of children's work, Newark Annual Conference Board of Education of the Methodist Church.

A recent visitor to the Divinity School was Professor S. M. Gilmour, Ph.D. '37, of Queens Theological College in Kingston, Ontario. He was briefly on the campus in mid-April attending to various administrative matters related to Queens, of which he has just been chosen principal-elect.

An impressive number of Divinity School alumni are on the summer-school faculty of Union Theological Seminary in New York City this coming season. They are Herbert Gordon May, Ph.D. '32, now of Oberlin School of Theology; John Knox, Ph.D. '35, now of Union; John T. McNeill, Ph.D. '20, of the same institution; Edwin E. Aubrey, Ph.D. '26, of the University of Pennsylvania; Leila Anderson, M.A. '38, of Yankton College; and Mary Ely Lyman, Ph.D. '24, of Union Theological Seminary.

Ernest Cadman Colwell, Ph.D. '30, Dean of the Faculties in Emory University, is the author of a book entitled, *What Is the Best New Testament?* currently published by the University of Chicago Press.

Charles T. Holman, B.D. '15, celebrated his seventieth birthday on February 6 of this year. Although he tried to keep the occasion a secret, nevertheless the members of the Union Church of Guatemala, where he is pastor, discovered the significance of the date and arranged an open-house party for the Holmans in their new church building that evening. Dr. and Mrs. Holman will return shortly to the States after five years in Guatemala City.

Merrill L. Hutchins, Ph.D. '49, after a ministry of three years with the First Baptist Church, Mount Carroll, Illinois, will become minister of the Union Church of Guatemala, Guatemala City, Central America, on June 1.

A recent and most welcome visitor to the campus was Edward Eugene Chipman, ex-'36, who is now national director of church extension for the American Baptist Convention. His home office is Denver, Colorado.

Sherman E. Johnson, Ph.D. '36, dean of the Church Divinity School of the Pacific, in Berkeley, California, has recently edited a Festschrift in honor of Fred-

erick Clifton Grant of Union Theological Seminary. *The Joy of Study* is the title of the compilation, with Macmillan Company as publisher. Included among the contributors to the volume are Francis W. Beare, Ph.D. '45, of Trinity College in Toronto, and John Knox, Ph.D. '35, of Union Theological Seminary.

A. E. Haydon, Ph.D. '18, currently director of the Chicago Ethical Society, may be heard on the radio every Sunday morning at nine o'clock, Station WJJD, Chicago. The program is entitled, "Man's Adventures in Religion."

Herbert Gordon May, Ph.D. '32, has just completed typed copy for a study manual on *Our English Bible in the Making*. It is to be published next September 30, simultaneously with the publication of the New Revised Standard Version of the Bible. Like that version, it is sponsored by the National Council for Christian Education. The publisher is Westminster Press.

Harold A. Bosley, Ph.D. '33, Divinity School Alumnus of the Year, 1951, and minister of the First Methodist Church, Evanston, Illinois, is the author of a volume of ten sermons, *The Church Militant*, published by Abingdon-Cokesbury Press. They were originally delivered as lectures at Buenos Aires to initiate the Carnahan lectureship of the Protestant Theological Faculty there.

Winfred E. Garrison, Ph.D. '97, currently professor of religion in the Department of Religion and Philosophy, University of Houston, is the author of *A Protestant Manifesto*, recently published by the Abingdon-Cokesbury Press.

Joseph Barth, Ph.B. '35, now minister of the First Unitarian Church, Miami, Florida, was the preacher in Rockefeller Chapel last February 24.

In Memoriam

Rev. William L. Burdick, B.D. '93, February 29, 1952.

Rev. Chester H. Howe, B.D. '04, February 3, 1952.

Arthur Charles Hodgsen, ex-'17, December 26, 1951.

Dr. Henry Thomas Colestock, B.D. '99, January 20, 1952.

Mrs. C. C. Douglas, wife of C. C. Douglas, Ph.D. '25, August 19, 1951.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name_____ Address_____

U. of C. degrees_____ Year_____

Other degrees_____ Institutions_____ Year_____

Mailing address_____

New pastorate or other position_____

Book published_____

Election to position of honor or responsibility_____

Interesting project recently accomplished_____

Any other information of interest_____

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